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# CHRISTIAN EDUCATION MAGAZINE



January-February, 1946

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SHORTER ARTICLES, BOOK REVIEWS, SPECIAL DEPARTMENTS



# CHRISTIAN EDUCATION MAGAZINE

Boyd M. McKeown, Editor

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## Announcing a New Department

Beginning in the March-April issue a new department under the caption, *Something Unique*, will be introduced in these columns. It will appear in each number of the MAGAZINE in the form of brief write-ups of one or more unusual features to be found in connection with various Methodist educational institutions.

Short articles describing such features are cordially invited. Perhaps on your own or some other Methodist campus you know of a unique physical feature, either natural or man-made. If so, please send us a description of it. Or possibly there may be some little known but interesting incident in the history of your college or some distinctive tradition. Won't you write them up and send them in? All such contributions should be kept within a two-hundred-word limit. All stories submitted become the property of CHRISTIAN EDUCATION MAGAZINE.

We believe this type of content should make a very interesting column and your help in making it one of our most interesting features will be greatly appreciated.

B. M. M.

## To Donors of One Dollar or More

To each person who gives as much as one dollar to the special Race Relations Sunday offering CHRISTIAN EDUCATION MAGAZINE will be sent for one year. The contribution is not in any sense a subscription price, but it is thought, however, that a donation in that amount may reasonably be taken as evidence of a commendable interest in the cause to which the receipts of the offering are directed. The MAGAZINE, therefore, is sent to such persons as a gesture of the Church's appreciation of their concern and their generosity.

The Race Relations Sunday offering is distributed among the fifteen Negro schools, colleges and universities related to the Board of Education of The Methodist Church and CHRISTIAN EDUCATION MAGAZINE has as one of its objectives the interpretation of these Institutions to its readers.

B. M. M.

## A Case of Both . . . . and . . . .

The World Student Service Fund, supported by an offering taken annually on American campuses, generously provides much-needed help for students in other countries. Our Race Relations Day offering by helping our Negro Institutions, gives aid to worthy Negro students in America.

B. M. M.

# Brotherhood---Our Unfinished Task

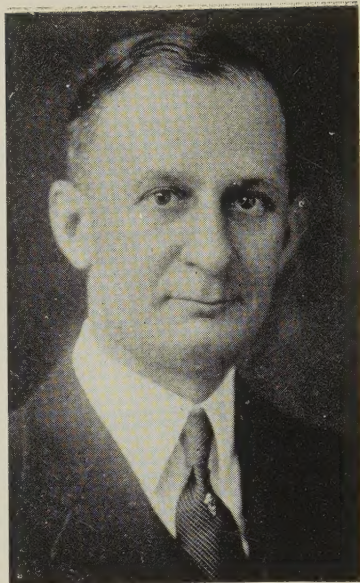
BISHOP PAUL B. KERN\*

Slowly through the ages men have been struggling to come up to the ideals of Jesus. One after another of the areas of human conduct have come under the touch of his influence. We may be deeply encouraged as we watch the steady progress of the human family toward a better relationship and a more decent ideal of life. But there yet remains a long distance to travel. We are far from that brotherhood of man which he made as the very basis of the good life.

Race prejudice roots itself in many different factors, some of them purely incidental and some of them very deep and stubborn. But, essentially, the human family belongs to one Father and every member is a brother in that family of God. Some day we must realize that we cannot be disciples of the Master and harbor in our hearts unkind and unchristian feelings toward any man or woman, whatever his cultural background or the color of his skin. God has not made people inferior and superior. There is no reason to believe that upon any human soul there has been stamped the mark of weakness and upon some other human soul the mark of strength. It is almost entirely determined by the advantages which are given to us and by the circumstances under which we live.

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\* Resident Bishop, Nashville Area.



There are many ways in which we can improve inter-racial relationships. In the first place, we can sit down and think this whole problem out from the viewpoint of a Christian. Instead of being driven along by blind and inherited prejudices which do not root themselves in fact or sound reason, we can ask what would be the mind of Jesus Christ in relationship to this person. If we cannot get his approval upon our attitude concerning any human being, we had better be very slow to give expression to that viewpoint which does not meet the standard set up by Christ. If we are going to be Christian in name, let us be Christian in fact.

There is another way in which we can achieve this goal of brotherhood, and that is by enlarging our knowledge of and understanding of people who differ from us. Sometimes we do not like people because we do not know them, and we think things about them which are utterly untrue because we have never taken the pains to get the facts. The simple application of the Golden Rule would bring to us a sympathetic



understanding of people whom we have looked down upon and make us aware that they had many virtues, as well as many difficulties, of which we were vastly ignorant. The war has brought us knowledge of many alien cultures and peoples. In them we have found examples of the noblest conduct imaginable, and we ought thus to be more charitable in our judgments. It is a little embarrassing sometimes to know that they look upon us with eyes that are equally critical, and that is mainly because they do not understand us any better than we understand them.

A mistake that we make is in grouping all the people of one race together under a general condemnation, when we would resent any such broad classification as it applied to us. You cannot put all Negroes or all Jews or all Chinese or all Japanese into one great big mass and denounce them all together. There are good Japanese and there are bad Japanese; there are good Negroes and there are bad Negroes. In fact, there are good white people and there are bad white people, and you cannot put them all together under one blanket of condemnation.

We need each other. We are made to cooperate and not to be set over against one another in opposing groups. Our basic duty is in the things of the spirit and not in the outward marks that divide us. I can watch a little brown-skinned artist cutting life and spirit into a piece of ivory amid the hills of Nikko, or I can study a crude Chinese in an old dilapidated shanty carving wood until it almost breathes, or I can watch an artist in the Pitti Gallery copying Raphael's "Madonna" with such verisimilitude that it almost steps out of the canvas, and I know that in that realm of art there is no Japanese, Chinese, or Italian. I read lines of immortal truth from Plato,

I wrestle with the disturbing, volcanic periods of old Thomas Carlyle, I am stirred by the vivid and disquieting ideas of Tolstoi, and I know that I am in the universal home of the truth. There we find no dividing lines between Greek and English and Russian. In imagination I sit in the ashram of the little brown man of India, and in the face of Gandhi I catch some gleam of the illuminated anguish which dwelt on the countenance of St. Stephen or of John Huss. In those higher realms of goodness there is no India, Palestine, or Czechoslovakia. If you go high enough, you get clear away from fences and boundaries and border lines, and you see the world as God sees it, lying fair and free in the ample, frontierless expanse of his ultimate purpose for a unified humanity.

Let us briefly face the fact that unless we can solve upon a Christian basis the problems of inter-racial relationships, we can never have a good world. But these problems can be dissolved by the light of Christian truth and in Christ we may at last discover that

*" . . . there is no East or West,  
In Him no South or North,  
But one great fellowship of love  
Throughout the whole wide earth."*

The Christian college must be the storehouse where the treasures of the gospel are kept, but it must also be the mint where the species of the gospel is coined as the medium of exchange in human relationships.—Fred G. Holloway in *Making the Gospel Effective*.

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To make the gospel effective the church college must make its Christianity Christ centered.—Fred G. Holloway in *Making the Gospel Effective*.

# I Believe in Race Relations Sunday

JOHN L. FERGUSON\*

"As a means of educating the Church in regard to better race relations and the needs of Negro schools, Race Relations Sunday (second Sunday in February) shall be observed in all the congregations as the date when the interest of Christian education for Negro youth shall be presented." These words are found in Paragraph No. 198 of the *Discipline* of The Methodist Church. The requirement that each local church observe Race Relations Sunday is most significant, timely and hopeful. Surely if there was ever a year in all history when the Churches of the earth should observe Race Relations Sunday, it is in the year 1946. I believe that we would all agree that the major trouble with our world is due to the fact that we have failed to secure justice and freedom of opportunity for the races of the earth. The tragic war from which we are just emerging had its origin in the attempt of one race, calling itself a "superior race," to pruge itself of another race which it considered to be an "inferior race." Probably the greatest barrier to an enduring world peace is racial prejudice and hatred.

The Church is the only institution that would dare to observe a Race Relations Day because it is the only supra-national, supra-class and supra-racial institution in the world. It transcends all man-made and artificial barriers of geography, class and race. Receiving its charter from its Divine Founder, Jesus Christ, for nineteen hundred years



the Church has courageously been proclaiming the fatherhood of God and the brotherhood of man. While it has been very imperfect in its practice of this doctrine of human brotherhood, it has never denied the fact of human brotherhood as taught by Christ. The most encouraging promise of world peace is to be found in the message of the holy Church universal as it courageously preaches that all men are brothers since we are children of one Heavenly Father.

The first question of the ancient book of Genesis comes from an accusing God as He stands before a guilty Cain and asks him, "Where is thy brother?" Cain, denying the implication of brotherhood, counters with another question, "Am I my brother's keeper?" I believe that God would answer Cain and all others who like Cain try to avoid the fact of human brotherhood, in words such as these: "No, you are not your brother's keeper. I have never created any man or class or race to be the custodians, guardians or keeper of any other man, class or race. You are not your brother's keeper, but you are your brother's brother."

This, I believe, to be the Christian doctrine of brotherhood. No self-respecting person or race wants another to be his keeper, but there is not a man nor a race who does not yearn for the relationship of

\* Pastor, Belmont Methodist Church, Nashville, Tenn.



brother. Recently someone, with great wisdom, observed that while our world is now a neighborhood, it is far from being a brotherhood. The supreme task of the Church is to change a world neighborhood into a world brotherhood.

The searching question of an accusing God, "Where is thy brother?" is inescapable today. As this question comes home to each of us, surely it must provoke in each of us a sense of guilt.

"Where is my brother?" Hundreds of millions of my brothers hate me and despise everything for which I stand because of an attitude of superiority which I have assumed and because I have exploited them and treated them not as brothers but as helpless victims of my greed.

"Where is my brother?" Hundreds of millions of my brothers whose skin is of a different color are cold and hungry and sick while I am blessed with an over-abundance of food, clothing and sleep securely each night with scarcely a thought for my suffering brother.

"Where is my brother?" Millions of my brothers whose skins are black are living in the slums of cities that are a disgrace to a nation which calls itself civilized. These brothers, exploited, seldom appreciated and with very little encouragement, are trying on meager, inadequate incomes to establish homes and to rear their children to be Christian citizens. With no playground but a back alley and garbage heaps, while my children enjoy spacious lawns, supervised playgrounds and magnificent parks.

It is rather a disconcerting question which God addresses to us, "Where is thy brother?" Lloyd George once said that the British Flag was more disgraced in flying over the slums of London than if it

were spit upon by an outside enemy.

I believe in the observance of Race Relations Sunday since first, it furnishes us with the compelling necessity of remembering that we have not acted as a brother to millions of God's other children.

In the second place, I believe in the observance of Race Relations Sunday since it gives to every preacher a glorious opportunity of acquainting his people with the heroic endeavors and noble attainments of other races. By utilizing this opportunity our people must gain a higher appreciation of the other races of the world.

Again, I believe in the observance of Race Relations Sunday on the part of every local Church since the Church is the only institution which could consistently observe a Race Relations Sunday. If it is to be true to its Divine Founder, it must exert its full influence toward securing justice and equality of opportunity for all the races of the earth.

Again I believe in Race Relations Sunday since it gives to every Church the opportunity to direct its financial offering toward educating the youth of other races in Christian colleges. Thomas Jefferson once said, "Educate the people, then trust them." Perhaps we cannot agree with his statement, but every member of the Church will agree to this: "Give the youth of other races a *Christian* education and you may trust them completely."

Finally I believe in the observance of Race Relations Sunday since it furnishes the best hope for bringing to our broken world a Christian peace through the recognition of the fact that we are all brethren, living in a beautiful world which God intended to be used and enjoyed by all of his children.

In a certain southern city a ban-  
(Continued on page 21)

# What Race Relations Day Means to Me

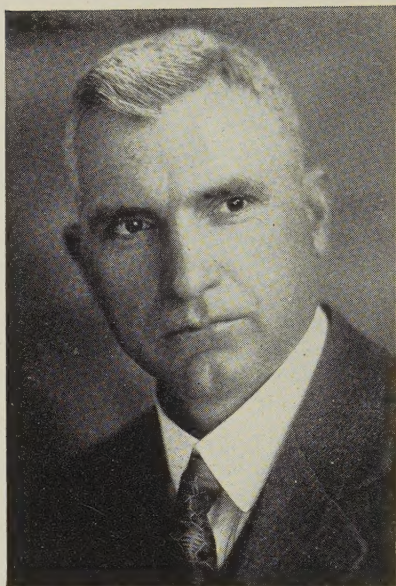
E. C. PETERS\*

The observance of Race Relations Day offers an opportunity to all Methodists interested in Christian education. This is especially true of presidents of Methodist colleges for Negroes. This article is written from the standpoint of one of these administrators. Just what, then, does the observance of Race Relations Day mean to me, a college executive? It means many things, but only a few of these can be briefly treated in this short statement.

## Opportunity to Tell Anew the Story of the Negro Church-Related College

It means in the first place an opportunity to tell anew the story of the Negro church-related college. This is a challenging story. To begin with, United Methodism has a large share in the total program of these colleges. In the territory of the Southern Association of Colleges and Secondary Schools (reaching from Virginia to Texas but not including Arkansas) there are twenty-five church-related senior colleges for Negroes approved by this association. Seven of these colleges are connected with The Methodist Church.

These Methodist colleges are not large so far as enrollment goes yet they do provide college instruction for approximately 3,000 students,



many of whom prepare themselves for the Christian ministry or for some form of full-time Christian work. All of these colleges provide courses in Bible and Religious Education and seek through such courses to give students an intelligent basis for their Christian faith. They have in the main reasonably adequate facilities. Their faculties are made up of Christian men and women who are well trained and deeply consecrated to the cause of Christian education. However good their work may be, improvement in every one of them is needed. Contributions on Race Relations Day can help to secure these improvements.

## Opportunity for a Closer Relationship Between the College and Its Local Church Constituency

The observance of Race Relations Day offers to presidents of Negro colleges a chance to reach the pastors of their students. These colleges are continuously confronted with the problem of helping students enrolled maintain a closer relationship with their local churches.

\* President, Paine College, Augusta, Ga.



Unless this problem is carefully studied and proper solutions found students may find themselves out of touch with their local churches. This should not occur. It can be prevented if a closer connection with the local churches is obtained.

Race Relations Day provides this opportunity. It gives the college executive a chance to reach the pastors in the local churches and keep them informed concerning the religious activities and development of the young people from their churches who are enrolled for study in the institution. When these young people return to their respective communities their pastors should be informed by letter concerning their abilities and asked to make use of them in their local church programs. This is just one of the many ways in which a more direct relationship between college and church can be made effective. The observance of Race Relations Day offers to the Negro college opportunities for improving this type of service.

### Observance of Race Relations Day May Help Increase Inter-racial Goodwill

One of the most important advantages offered by Race Relations Day is the chance to improve relations between the races. The Board of Education of The Methodist Church provides excellent material for the observance of this day in all Methodist churches. The material is factual, informative, inspiring. It tells the story of the educational progress of the Negro in a most dramatic way. This information can, if properly used, serve as the basis of a better understanding by white people of the present status of higher education of Negroes together with hopes of better things for the future.

But information alone is not

enough. It must be used as the basis of constructive action. Proper observance of the day can provide such action. Informed men and women who make voluntary contributions to the support of Methodist colleges for Negroes on Race Relations Day will want to know how their money is used. This leads to inquiry, sometimes in person, but more often by letter. All of this helps to increase their interest and frequently provides opportunity for various forms of community cooperation. Such cooperation, when intelligently planned, will pay rich dividends in community goodwill.

The presidents of Methodist colleges for Negro youth are aware of these and other excellent opportunities for good which Race Relations Day can make possible. They are deeply grateful to a great Protestant Church that has put this day in its calendar and which makes provision for its appropriate observance.

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### Negro College Students

On the eve of our entry into the First World War, less than thirty years ago, the Negro colleges had a total enrollment of 2,637. Twenty-five years later, in 1941, the students were more than 45,000. If one remembers that the Negroes are 10 per cent of the population, this would be equivalent to a college enrollment of something like a half a million for all our people. Actually, as we know, the nation's college population is three times that number; so that the college ratio among Negroes is only about one-third of the national average.

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"Hating people is like burning down your own house to get rid of a rat."—Quoted from *Harry Emerson Fosdick* in *The Watchword*, Sept. 9, 1945.

# Colored Youth and the Race Question

OLIVE SELBY CAULKER

(EDITOR'S NOTE: *This article has been prepared by a young woman who recently graduated from Fisk University. It sets forth a viewpoint that is as challenging as it is interesting.*)

This school year perhaps sees more students than ever branching off into new lives—the college life. The southern colored college, as usual, has students from all over the country. These are northern, eastern, western and southern students. A large percentage of these, however, come from the northern and eastern sections. College life proves quite exciting and ideal until we take a trip into town.

Shopping is a trying job. Let's take in a movie. What! Can't buy a ticket except down the alley? Stunned! Dejected! Oh! Well! Let's skip the show and get a hamburger. But where? No colored allowed in Cafe X. Colored are not served in Cafe G.

Innocent, excited, vivacious, colored youth in search of wholesome recreation meets a real problem. It is shocked. The first reaction is probably that of hopelessness. What's the use? Secondly, rebellion and hatred steam up.

The question of human relationships today is more important than ever before. The whole of society from the personal level to the international scene is faced with it. The United States is not exempted from the problem. The race issue

pops up everywhere. Every corner drug store, every barber shop, every school becomes a discussion hall for thinking (and sometimes for unthinking) people. Moreover, each thinking individual feels it imperative to solve the question within himself.

Often I ask myself what colored youth thinks of the problem. In the first place, youth itself is impatient. It does not like to wait. Nor is it always rational and governed by reason. As mentioned above, there are two extremes that colored youth may follow. First, there is the group inclined toward rebellious, unthinking struggle regardless of the loss or gain. Secondly, there is the disgusted group with hopeless outlook, a group that has surrendered to despair. Personally, I feel that neither group moves toward the greatest advantage.

The race question must, if it ever is to be solved, be solved through personal, individual attitudes. Each citizen must within himself decide what attitudes he will contribute to the whole situation. It involves for many a change of attitude, a change of outlook. Nor does this mean that the change is solely on the side of the white man. It seems that there is necessity of attitudinal development in all peoples and all races.

This process is a long and slow one. It will take years. But, personally, I think that years and time are what is needed. A problem as immense and inclusive as this one will of necessity require a long period of thought and prayer.

The Christian attitude, we may say, is the one that in the end we are seeking. We are not excluding the other aspects of our problem—the economic, the social, the political. But we are striving to see what basically the solution involves. So far we have said it includes a change of attitude; a change to the truly Christian attitude.

The very fact that we say attitude,



means we are not speaking of mere outward demonstration via lip service. We mean fundamental inward change of heart. Each person must line up his ideas, prejudices, views and outlook and give them as far as possible the pragmatic test. Will this view work in life? Am I able to live constructively with this prejudice?

Using Christ's teachings and spirit as our guiding light, stepping always in the path he points out, some basic thoughts and interesting experiences are ours. First, we see that there is no distinction as to who may follow this light. It beams for all. We may climb the hill of Christian growth side by side with a soul very different from our own. But if we climb at all, the color of the companion to higher life should mean nothing. One of the greatest lessons Christ gave to us is that of the value of persons. He did not say what persons or of what nationality. He did not specify a particular race or creed. All people are valuable in the Christ-like view. Every man has the divine privilege of being a man—a real man and not a second-class human being.

The colored youth asks for two things: first, a fundamental change on the part of God's children everywhere to the inward Christian attitude of mutual love and appreciation; and secondly, a chance to be a real man or woman and to enjoy life as such. If colored youth had a prayer of its own I should think it might run like this:

Dear God, for boundless hope I  
pray,  
The right to be a man each day.  
The courage to be Christian too,  
Despite the cross I carry through.

Not for a life of idle ease,  
A lighter burden would not please;  
But light to shine my way along,  
Is what I plead for in my song.

And, Dear God, in our nation here,  
America we hold so dear,  
May all thy children come to see  
That each is really kin to thee.

I pray not for these things for self;  
I do not yearn for power or pelf;  
I pray a chance to be a man,  
And take my place within the land.

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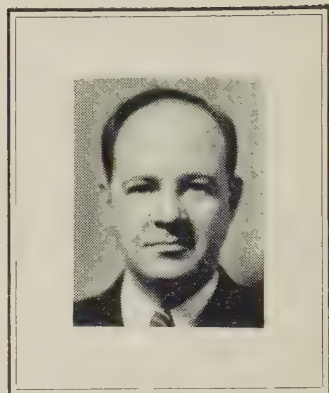
The Christian college will continue its role as defender of the faith. That is necessary. It will continue to graduate its share of ministers and workers in the field of religion. The Church has a right to expect it. It will have an increasing sense of duty in developing teachers, lawyers, physicians, businessmen, scientists, who, while able in their own professions, are completely imbued with the Christian interpretation of life. Yet we must realize that our task is not that of making the gospel effective in higher education in certain isolated cases but of graduating Christian men and women sufficient in number to make a definite impact upon the leadership of the world. This leadership must interpret its task as something beyond defense of the faith. It must demonstrate religion as a way of life.  
—Fred G. Holloway in *Making the Gospel Effective*.

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Let us look at ourselves in humility and honesty. The white man in America was willing neither to give up Jesus nor to give up the slaves. He was willing neither to give up democracy nor white supremacy. He was willing neither to give up his conscience nor his way of life. We cannot understand America and race without understanding the role that conscience has played in our national drama and our personal lives—and is still playing today.—Lillian Smith in July-August, 1945, *World Call*.

# Urgent: Rush

WALTER N. VERNON, JR.\*



It is urgent that American Christians face the acuteness of our inter-racial relationships today. This is especially true in regard to Negro-white relations, partly because more people are involved than in other groups, and thus there is involved more misery—and more possibilities for tragedy.

1. *It is urgent that we recognize that there are some real problems in the area of race relationships.* There are those who sincerely declare that we have no problem, and that all the talk about difficulties in race relations has caused the problem. Such an attitude is due either to naive innocence of the kind of world we live in or to deliberately shutting one's eyes to the plain evidence all around us. Anyone who talks with Negroes who dare to say what they think, or who has read the Negro press, knows very well that there are issues today that are probing deep into the Negro's soul. As Christians we must not be so insensitive to the welfare of our fellow men that we do not even see his grief and pain.

2. *It is urgent that we realize that our race problems will not be solved if we "just let them alone."* It is true, of course, that talking about racial difficulties may make some people more conscious of them and more aggressive in demanding fairness and justice. And we need to avoid the danger of making the

patient sick by talking about how bad he looks, how terrible his symptoms are. But when the sickness is really there, when there is fever or pain or mental stress and the patient is unable to make his fullest contribution to society, we are forced to conclude that there is some condition that needs attention. Whenever there is a virus infection that cripples and handicaps, there must be medication; whenever there is an abnormal growth, there must be surgery; whenever there is emotional conflict, there must be release and reorganization of one's outlook. And even in minor ills, cure can come only when the normal processes of renewal and recovery are allowed to operate.

We must face the fact that in our social body there are forces of hatred, injustice, arrogance, greed that are working to perpetuate unhealthy conditions, that are unwilling even for the normal forces of recovery and health and wholeness to operate.

3. *It is urgent that we see our racial difficulties as a problem in human relations and not simply as a sectional problem.* Recent outbreaks of prejudice among high school students in Illinois and the earlier treatment of Japanese-Americans in California demonstrate this. To be sure, these expressions of arrogance and aggression have be-

\* Administrative Associate, Editorial Division, Board of Education.



come crystallized into social patterns and even into laws more definitely in some sections than in others. But basically human nature is the same throughout the world. Obviously, then, it does not help matters for one section of the nation to castigate another for its wickedness—"Let him that is without sin cast the first stone." What is called for is diagnosis and treatment of basic causes and not mere condemnation of symptoms.

4. *It is urgent that we realize that a Christian solution will not be found solely through legislation.* Laws certainly have their place in society—and in improving race relations. They can prevent certain flagrant injustices and discriminations, and can force a certain amount of crude justice. They are necessary to restrain persons of selfishness and of ill will. But they do not of themselves create goodwill, sympathy, generosity—and these are essential to any Christian solution of this or any similar problem.

Let no one consider this a plea to abate our efforts to remove laws that uphold discrimination and unfair practices. And we must continue to work for enactment of legislation that will embody a more nearly Christian attitude. And justice, however cold, probably must come before goodwill. But let us not be beguiled into thinking that the enactment of the best possible law is the highest goal for us as Christians. Until there is a spirit of brotherhood and understanding and comradeship among all the children of God we cannot be content.

5. *It is urgent that we understand how social forces and attitudes develop.* This is really a continuation of what has just been said. It is well stated by Dr. Arthur E. Morgan in an article "Hatching the Egg of Good Society" that appeared in the December, 1944, issue of

*motive: "One of the chief difficulties today in sociology, economics, and government is that we expect to produce chicks simply by breaking eggs. We expect to produce the good life by reforms, by legislation, by revolution, by changing the organization of business and society, without taking into account a necessary process of gradual development, with the completion of which these outward changes would be but the final breaking of a shell. Our patience and staying power are so poorly developed that if we open our eyes and look honestly at the necessary period of incubation, we lose courage and interest. . . . There is no way to wave a magic wand of treaty, reform, or legislation to produce a good society. The process of normal incubation is imperative. . . . A vast number of inconspicuous lives must be lived with integrity, inspiration, competence, and patience before the incubation of a good society can be completed."*

Some of us are very reluctant to face this fact that we cannot "wave a magic wand" and forthwith produce a society here in America free from racial prejudice and ill will. Surely the study of history as well as of sociology will give us a longer perspective, and save us from pessimism when we do not see our desires achieved immediately.

6. *It is urgent that we take some additional forward steps now—and recognize them as we take them.* There are some very obvious things that need to be done now. Among these are the giving of genuine justice in the courts, the furnishing of equal educational opportunities in public school and in college, the paying of equal wages where equal work is done, the provision of equal accommodations on public transportation systems.

It seems queer that it should be so, but it is true that many Chris-

tians act toward fellow Christians of other colors in a distressingly rude and boorish manner. Some such persons are otherwise seemingly quite cultured. But they have not learned the basic truth that Christianity is a religion of brotherliness, kindness, good will. Learning this truth—and practicing it—ought to be one of the first steps all Christians take now.

Furthermore, we need to be willing to see when progress is being made. Although the seriously ill patient must recover gradually according to the normal process of healing, we must recognize every evidence of increased vigor and strength and well-being. These evidences are almost imperceptible alone, yet altogether they combine to produce the renewed and healthy person. There are today many encouraging signs of progress toward better race relations. A realistic attitude demands that we see both the encouraging and the discouraging signs.

7. *It is urgent that the Church take the lead in developing better race relations.* As the institution that seeks to nourish the Christian life among men, it ought to be the most vigorous in encouraging and developing a spirit of justice, goodwill, fair play, and brotherhood between those of various races. With its claim to universality, with its emphasis on carrying the gospel into all the world, it ought not to be on the defensive as to either its ideals or its practices in interracial matters. It would be most embarrassing if the church of Jesus Christ must be prodded by a semipagan society or state to "do justly and to love mercy, and to walk humbly with thy God."

"The real responsibility of education is not primarily to 'give the people what they want' but to give the people what they need and by the processes of education bring them to the place where they will want that.

"The education we need must be a light and not a reflection. It must lead, not follow. It must move with purpose and not drift with the tides of popular feeling.

"The obligation of education cannot end when it has put the tools of knowledge into a student's hands. Education must also share the responsibility of what the student does with these tools."—*Bishop Fred Pierce Corson* in "The Education We Have and the Education We Need," The Carr Lecture, March 14, 1945, Mount Union College, Alliance, O.

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We must learn the lesson that all the earth needs to know: that Christianity, democracy, and sanity all three center in love and brotherhood in a sharing of a common humanity; in making room on this earth for all to live on it in human dignity and with self-esteem; in making room in our own hearts for the earth's people.—*Lillian Smith* in July-August 1945 *World Call*.

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Gifts are tainted only insofar as they corrupt the recipient. The sin and the sinner, in this as in all kindred human relations, are to be held as distinct, even if related facts. What makes for the salvation of the sinner does not lead to acquiescence in the sin. The moral leader is obligated to clarify the areas of wrongdoing, but that is not reason for holding the wrongdoer as untouchable or as unregenerate.—*Fred G. Holloway* in *Making the Gospel Effective*.



# It Happened in Dixie

(EDITOR'S NOTE: *This little story was sent in by a businessman who describes it as "just an incident in the day's run. But," he continues, "it has a meaning. I vouch for its accuracy."*)

A colored boy, Will, operates an elevator in a down town office building. Everyone likes Will. Courteous, accommodating, good humored, in fact Will has a contagious good humor that all of us like.

This office building elevator is operated seven days each week. The elevator boys are allowed one day in seven for rest and recreation. The "off" days come at different times of the week. They are also allowed one week's vacation with pay. It was Thursday, Will's day off. As he was leaving the building the manager saw him going out. "Where you going?" said the manager. "This is my day off, sir. I thought I would go. . . ." "Yes, so it is. Well, by the way, Will, I want you to let today be the beginning of your week's vacation, see. Today must count on your vacation time. Now you be back on the job, on time."

Will paused, thought a minute, and said, "But, Mr. Morgan, I . . . I . . . well, . . . I hadn't made any plans for my vacation and besides this is my regular day off. I thought that when I got my vacation it would be a whole week."

"Don't answer me back, nigger."

Will showed unwillingness to obey without question, so the matter wound up by the boss giving him a ticket for his pay and he was told that he was fired. The owner of the property happened to be present when Will came for his pay.

"Quitting, Will?" said the owner. "Yes, sir."

"What's the trouble—thought you liked your job?"

"Yes, sir; but Mr. Morgan fired me."

Just then Morgan showed up. The owner asked what it was all about.

Morgan told him. Seeing the owner was neither convinced nor pleased, Morgan brought motion to a head by saying stoutly, "It's either the nigger or me. I fired him—that's that."

"All right, Morgan; if you put it that way, it's you."

Morgan is looking for a job. Will was on the elevator today as usual.

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In the area of secular learning the American people are spending more than two billion dollars annually in an effort to instruct their children in the fundamentals of our secular culture. We are vitally concerned that our children shall learn the fundamentals of reading, writing, arithmetic, geography, science, and the arts. But we are not doing anything comparable in the field of religious education to make sure that our youth are learning the fundamentals of the spiritual life. As president of two of our denominational colleges I have often known parents to bring their children to the college and say to me in effect: "We want you to take our children and continue their education. They have learned a bit of languages, of science, of history, and of mathematics. We should like to have their learning continued in these fields to a new level of mastery, but we do not want you to disturb their religious thinking and their religious concepts. In other words, our youth know all there is to know about the religious values of life, and we do not want their concepts in this field changed or disturbed."—*Homer P. Rainey in Making the Gospel Effective*. Commission on Ministerial Training 1945.

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"We believe in the integrity of human beings. . . .

"We believe that integrity is violated when men and women are discriminated against because of race or creed."—*Lennis B. Wilson in O. C. U. L. Bulletin*.

# Memorandum to Local Church Leaders

BOYD M. McKEOWN

By the time this issue of CHRISTIAN EDUCATION MAGAZINE is in your hands, each of the 22,000 pastors in Methodism should have received a packet of Race Relations Day materials. The packet contains the following items:

1. A colorful Race Relations Day poster for display in some appropriate and conspicuous place within the church building.

2. A Service of Worship, prepared by a group of students in the Divinity School of Duke University, under the guidance of Dr. H. Shelton Smith.

3. A sample of the Race Relations Day offering envelope and an order card on which to indicate the number of envelopes needed in connection with the Race Relations Day observance.

4. A remittance blank on which to report the amount of the offering and the names of persons who, because of their having contributed one dollar or more, are entitled to receive CHRISTIAN EDUCATION MAGAZINE for the coming twelve months.

5. A stimulating leaflet of facts concerning Race Relations entitled "Information Please" written by Dr. R. B. Eleazer.

6. A letter on Race Relations Day in the local church by Dr. H. W. McPherson, Executive Secretary of the Division of Educational Institutions.

In addition to the packet, however, there are numerous other materials available to pastors and laymen alike. Many of these are in the form of feature articles in various church periodicals—for example, the *Christian Advocate*, beginning shortly after Christmas, will carry a series of articles as follows:

1. *Racism, Not a Sectional Evil*, by President G. Herbert Smith of Willamette University.

2. *Denver's Community - Wide Observance of Race Relations Day*, by E. D. Whittlesey, Director of Public Relations, University of Denver.

3. *The Service of Meharry Medical College*, by Dr. H. D. West, a member of the Meharry faculty.

4. *Must Enemies Swap Vices*, by Dr. H. C. Stuntz, President of Scarritt College.

In addition to these articles in the General Organ, the various Conference and Regional *Advocates* are carrying articles featuring the Negro schools, colleges, and universities in their respective territories, and several periodicals of the Board of Education are giving space to Race Relations Day features. The *Adult Student*, for example, is carrying an article concerning Morris-town College. *Church School* is giving space for a pictorial spread depicting the spirit, genius and program of Bethune-Cookman College. *Classmate* is carrying a brief announcement concerning Race Relations Day. The *Pastor's Journal* (New York) has an article from the pen of Mr. C. W. Loughlin, a former pastor in Iowa and Illinois and, at present, treasurer of the Board of Education, which contains a number of practical suggestions designed to answer the question, "How may we make Race Relations Day more effective in the local church?"

*The Pastor* (Nashville) has assembled a helpful bibliography of Race Relations Day books and other



materials and is carrying an annotated list of same.

In its January issue a sermon on Race Relations bears the caption, *Life's Common Denominator*. It is by John O. Gross.

*The Church Bulletin*, issued at 740 Rush Street, Chicago, and used by congregations throughout America, has produced an unusually attractive effect in its bulletin for Race Relations Sunday. On the front is a design embodying the well-known picture of the three men of different races uniting their efforts to support on their upraised hands the globe and on page four is a series of questions and answers which are very informational and significant.

As usual, pages two and three are left blank for items of local interest and importance.

Dr. M. S. Davage, Head of the Board of Education's Department of Institutions for Negroes, has written a special letter to every pastor in the Church, urging cooperation in making Race Relations Day a vital factor in the church. He explains that the dual purpose of the day is:

1. To bring about a better understanding and more harmonious relationships between the races.

2. To provide through the free-will offering more adequate financial support for Methodism's colleges for Negroes.

In addition a preliminary letter is being sent to some six hundred pastors in larger churches.

Negro colleges themselves are sending out promotional materials to Conferences which have been assigned to them for special cultivation. Many of these Conferences are designating their Race Relations Day offerings to these particular institutions. Prominent in this list of materials is a leaflet being distributed by Rust College. It bears the title, "Rust College Performs Miracles," and is based on a chap-

ter in Kenneth Underwood's recent book, entitled "Christianity Where You Live."

A few hundred copies of a pamphlet distributed last year are still available and while the supply lasts may be had on request. Its title is "Pointed Paragraphs for Race Relations Day Speakers."

Available from the Division of Educational Institutions offices on request are copies of the 1946 Federal Council leaflet designed for the use in preparing for the Race Relations Day observance. Its title is "Information for Race Relations Day Speakers" and it presents in a rapid panorama various racial minorities in America and tells something of their needs. The division also has on hand a limited supply of the recently issued Board of Missions leaflet written by Dr. Elmer Clark and describing Methodism's program of work with Negroes. These leaflets also are for free distribution.

It has been noted already that this issue of CHRISTIAN EDUCATION MAGAZINE is a Race Relations Day number and that it contains several articles designed to stimulate thought, provide helpful sermon materials, and suggest practical procedures in connection with the observance of Race Relations Sunday in local churches.

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"Men smile with scorn at huge marble monuments in cemeteries—useless attempts at immortality. Men stand silent in honor before marble monuments on college campuses through which untold thousands of youth are trained for future leadership."—A tribute to *President Earl Roadman*, Morningside College, in *The Rotary Punch*, on the occasion of Morningside's receiving \$100,000 from a Des Moines doctor.

# The Garrett Gospel Team and the Crusade

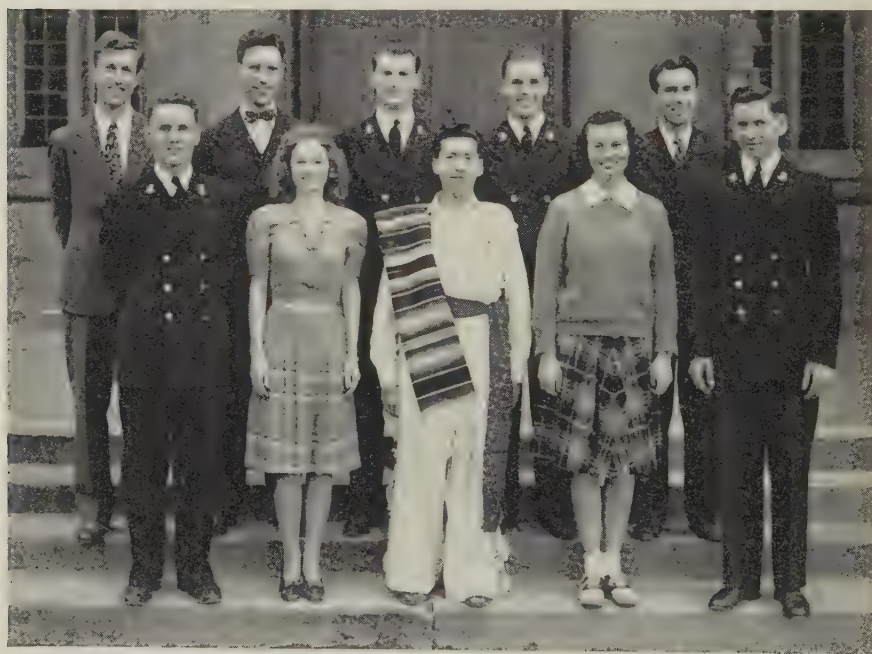
Garrett Biblical Institute has entered wholeheartedly into the year of evangelism in the Crusade for Christ and is represented by the Gospel Team of Garrett students who in the first quarter of the year visited twenty-one churches, taught thirty-two classes and participated in thirty-eight evangelistic services in the greater Chicago area. Services have been scheduled in rural churches, churches in the underprivileged slum sections of the city,

and in prominent churches of the north shore.

The team endeavors to reach every possible church in a given area in the morning service and in the Sunday schools. It has frequently scheduled four morning services in various churches, each under the leadership of one or two members of the team, who work with the pastor in building a worship service with "Brotherhood" as the theme.

The early part of Sunday afternoon is given to a program of visitation evangelism in which members of the team call with the laymen in the homes of young people.

In the afternoon, usually by 4 P.M., the young people of the Youth Fellowship are brought together for a program of fellowship songs, hymns, classes in Christian Living, and recreation, followed by a fellowship supper.



GOSPEL TEAM, GARRETT BIBLICAL INSTITUTE, EVANSTON, ILLINOIS

Front Row: (1) Pill Pyle, (2) Lovell Wright, (3) Alfonso Velasco, (4) Barbara White, (5) Charles Godbey. Back Row: (1) George Harper, President National Youth Fellowship, (2) Howard Ellis, (3) Askew Crumley, Head of Navy Training Unit, (4) Fred Carney, (5) Harry Davis.



Each member of the team makes a unique contribution to the program. Howard Ellis, captain of the team, is an artist who draws pastel sketches and presents a gospel message by means of cloth mosaics which are put together as he preaches. George Harper, president of the National Youth Fellowship, interprets the commission of worship and evangelism. Lovell Wright, of Oklahoma, is musical director of the group, and sings in Spanish and in Chinese. Barbara White, president of the Virginia MYF, interprets the Commission of Social Service. Wai-chi Oyanagi, Japanese-American student, and Alfonso Velasco, of Mexico, present the world-wide responsibility of the Christian mission. Harry Davis puts his experience as an evangelist to good use in his testimonies.

The main thrust of the program has been in the evening service of evangelism, in which each member of the team speaks briefly and offers his testimony. At the climax of the service, a challenge is given to begin the Christian life for the first time or in a new way, and an opportunity is extended for commitment at the altar.

Scores of young people and others have responded to the appeal of these gospel messages to begin living for Christ in a definite way. The ministry of the team is finding an ever-widening circle of usefulness and effectiveness.



It cannot be said too often that intellectual and technological progress is neither an equivalent nor a guaranty of moral betterment and still less a tolerable modern substitute for the kingdom of God on earth.—*Robert L. Calhoun in Making the Gospel Effective*. Commission on Ministerial Training—1945.

A graduate of the Boston University School of Theology (Boston, Mass.) has constructed a church amid surroundings formerly used by SS troopers, according to a report reaching Boston University from the Ninth Air Defense Command Unit, Furth, Germany.

Captain Henry J. Masman, now the chaplain of the 231st AAA Searchlight battalion, directed a crew of German carpenters and electricians in creating a little church in the wing of the former garrison of the SS troupers. The fittings for the church he found in the debris left by bombing. The cross for the altar of the church he found in a pile of debris from a bombed-out German house, and a large piece of red velvet which he brought from France forms the backdrop behind the altar.

Chaplain Masman holds regular services in this simple church and travels around throughout the platoons and batteries of the battalion conducting Protestant services and giving assistance to the 800 men.

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Bennett College (Greensboro, N. C.) this year has on the campus nineteen sets of sisters. Furthermore, twenty-five students now enrolled are sisters of graduates of the College.

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For the first time since the beginning of the war, the fraternities of Wesleyan University (Middletown, Conn.) are serving meals in their own dining rooms. This has become possible through a catering service which is being provided by a campus grill. The manager of the grill effects prompt delivery of hot meals and beverages by truck.

# The Creed of the Liberal College

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VICTOR L. BUTTERFIELD \*

The liberal college believes in the intrinsic nobility of man. It believes that the attainment and diffusion of life's blessings are man's highest and most sacred privilege. It believes that the dignity of man rests in his freedom and strength to attain these rewards in accordance with his fortune, his virtue, the insights of his wisdom, and the rights of his fellow men.

The liberal college believes in a society that sustains and nurtures this human adventure and holds inviolate man's right to the lessons and enjoyment of his discoveries. It believes that there can be no such society unless we cherish this right for all men. It is committed, therefore, to the education of youth who will carry in the texture of their lives a consecration to moral and political service.

The liberal college believes in man's indispensable need for the fundamentals of character, for a spirit of integrity, for a sense of justice, kindness, and humor, for habits of courage and tolerance, for a love of strength and humility. These qualities are the roots of wisdom. The full blossoming of that wisdom, however, lies with the understanding, the reason—the only instrument we have for appreciating fully the importance of these virtues, the only guide we have for moulding the compulsions of experience to

their demands. Reason begins with the age of youth and carries into full manhood. The liberal college is thereby committed eternally to furthering its growth in youth by recourse to the truths imbedded in the great liberal enterprise of the Christian humanist tradition. This is the creed of the liberal college. It is consecrated to helping young men and women to draw out of themselves those resources of mind and character by which they may give of their powers to the nation and their fellow men, and may achieve the full flower of their being.\*

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## Closing Date, Promotional Literature Contest

Thursday, February 28, 1946, has been announced as the last day on which entries will be received in the promotional literature contest now in progress under the sponsorship of CHRISTIAN EDUCATION MAGAZINE and the Joint Committee on Public Relations for Educational Institutions of The Methodist Church.

Under the terms of the contest each educational institution related to the Board of Education is permitted to enter samples of its current promotional literature for evaluation at the hands of three competent and wholly impartial judges. Winners of first, second and third places in each category of the contest will be announced in the May-June issue of the MAGAZINE as will also a number of other entries winning honorable mention.

Most valuable feature of the contest, perhaps, is a provision under which each institution will receive a frank but confidential evaluation of each piece of literature it enters in the contest. These constructive criticisms, at the hand of the judges, should prove of great value to every school that participates and its re-

\* Reprinted from

THE WESLEYAN UNIVERSITY ALUMNUS  
for October, 1945

\* President of Wesleyan University.



sults should be reflected in a higher quality of excellence in the catalogues, bulletins, and view books that come from Methodist campuses.

The close of business, five o'clock, Thursday afternoon, February 28, 1946, has been designated as the contest deadline. Entries received after that date cannot be considered.

For further details of the contest write, CHRISTIAN EDUCATION MAGAZINE 810 Broadway, Nashville 2, Tennessee.

### **Dr. Beyer to Work in Public Relations at MacMurray**

Dr. Ruth L. Beyer, who for more than two years has worked in the



program of the Joint Committee on Public Relations, has resigned to accept a public relations post at MacMurray College (Jacksonville, Illinois).

Her service with the Joint Committee has given her a wide acquaintance with educational public relations in general and with the most approved methods and procedures thus far developed. She is a recognized leader in this field and both her training and her experience qualify her to fill most efficiently the post to which she is going.

### **War Begins in the Minds of Men**

Accepting Prime Minister Atlee's statement that wars begin in the minds of men representatives of 44 of the United Nations meeting recently in London agreed unanimously to establish a world-wide Educational Organization designed to improve cultural standards everywhere.

After three weeks of meetings the group came out with a plan of organization which for the first time in the world's history gives education an international base. Stressed in its constitution are objectives of importance to all nations, removal of illiteracy and misunderstanding, development of mutual faith and confidence, eradication of prejudice, freedom from censorship of all mass media of communications, international exchange of scholars and teachers, full co-operation in scientific research, world-wide distribution of books and other scientific literature and advancement everywhere of the ideal of equality of educational opportunity.

The organization will maintain a headquarters in Paris and its leaders hope that its first business meeting can be held in May.

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### **I Believe in Race Relations Sunday**

*(Continued from page 7)*

quiet was being given in honor of the year's outstanding citizen of that community. In this case the recipient of the city's honor was a Jew. After the preceding speakers had eulogized him and had eloquently made their plea for greater tolerance toward other races, the Jew arose and with a sob in his voice said, "Gentlemen, I don't wish to be tolerated; I only desire to be appreciated."

## BOOK REVIEWS

*Public Relations Directory and Yearbook*, published by Public Relations Directory and Yearbook, Incorporated, 82 Beaver Street, New York 5. 855 pp. \$15.00. Paper covered separate volume of the Editorial Section \$3.00 to subscribers.

"In offering this book—representing the thoughts and experience of many leaders of the public relations profession—an attempt has been made to co-ordinate some of the basic information about present day public relations planning methods," says Karl E. Ettinger, editor, in his introductory notes. In addition to the 165 page editorial section, the volume includes more than 6,000 data listings of individuals, firms, organizations, and institutions, active in the practice of public relations.

Of interest also is the calendar-of-events section. In the alphabetical index there are more than 16,500 names. The Directory, in its first edition, is providing a compact compilation of information useful to every public relations person. It is the expectation of the editors and publishers that supplements will keep subscribers up to date between succeeding issues.

The publication of this new directory is evidence of the truth of Mr. Ettinger's introductory statement, "The general acceptance in the United States of America of a philosophy that finds its manifestation in planned public relations is one of the most promising indications of a better future. . . . With the general recognition of the importance of the social implications of every human activity, a new age of social-mindedness has started."

R. L. B.

*Great Ideas—Their Origin and Influence* by H. D. Bollinger, Abingdon-Cokesbury, 1945, 32 pages, paper bound, \$.20.

*Great Ideas—Their Origin and Influence* opens with a characterization of what constitutes a great idea and proceeds from there to a happy synthesis in the final chapter which bears the caption, "Putting Ideas Together." The intervening chapters contain a stimulating treatment of some of the big ideas in world history, as for example, "The Scientific Method," "Democracy," "World Community," "Authority in Religion," and "The Idea of God."

The little volume gives some suggested scripture passages which are appropriate for use in discussion of the booklet's content. This volume is not recommended for universal use in youth or adult groups, but it should prove helpful in work with students and in groups of serious-minded, well-informed adults. The booklet's entire treatment is pitched on the level of thinking done by alert college students. B. M. M.

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*The Church Is With Its Students*, by H. D. Bollinger, Abingdon-Cokesbury, 1945, 32 pages, paper bound, \$.20.

*The Church Is With Its Students* is a concise and interesting summary of the trends which have gone into the present philosophy and program of Student Religious Work on American Campuses. After sketching this background the writer leads into an interesting and authentic description of the Methodist Student Movement which is Methodism's offering in behalf of its young men and women in college.

The final chapter presents in lucid form some practical suggestions as to the policies and objectives of the Methodist Student Movement as it is today. B. M. M.



*The National Conference of the Methodist Youth Fellowship*, 64 pages, paper binding, \$.25.

The Report of the Fifth Annual Meeting of Methodist Youth Fellowship at Adrian College, Adrian, Michigan, August 24-30, contains the major addresses of the Conference, together with reports of the Conference committees.

The report was edited by a committee of students and youth with Mildred Romedahl of Simpson College, Indianola, Iowa, as Chairman. The committee developed the report with a view to making it a practical source for discussions and suggestions to local youth and student groups.

Copies of the Report may be ordered directly from the National Conference of the Methodist Youth Fellowship, 810 Broadway, Nashville 2, Tennessee, at 25c each.

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### College Roll Proves Helpful in Local Church

For ten years or more Trinity Methodist Church, Chicago, Ill., has compiled each fall a college roll, i.e., a roster of all its young people who are away in college. The roll is attractively printed in leaflet form and beside each student's name is listed the institution he is attending and his college or university address.

Last year's roll contained the names of 59 Trinity young people, enrolled in 29 colleges and universities in 11 states. Indications are that this year's roll will be much larger and that it will show a larger number of men students.

Dr. Ira G. McCormack, Pastor, and other leaders in Trinity's congregation feel that the distribution of the college roll helps materially in keeping the students interested in their home church and in developing a student consciousness on the part of the Church.

### Two Anniversaries Observed at Wesley College

Within recent weeks two anniversary occasions have been on the calendar of Wesley Affiliated College (Grand Forks, N. D.). The fortieth anniversary of the affiliation agreement with the University of North Dakota was duly observed last spring with Mrs. Carrie B. Simpson, National President of the P.E.O. Sisterhood, as speaker. Prior to 1905 Wesley College had been located at Wahpeton, North Dakota, and had operated as Red River Valley University but for forty years it has been situated on an attractive and well-developed campus immediately across the street from the University at Grand Forks. It offers courses in Religion, Speech and Music and operates two residence halls and a Wesley Foundation Center.

During the summer appropriate ceremonies marked the twenty-fifth anniversary of the founding of the Dakota Summer School of Ministerial Training. Now known as a Pastors' School, offering lectures and refresher courses for the ministers of the two Dakota Conferences. This feature brought to the Wesley campus such leaders as W. K. Anderson, Rockwell Smith, Edward Mims, Harry Denman and Charles E. Schofield.

Wesley College also shared recently in the observance of the sixty-first anniversary of the founding of the University of North Dakota.

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Where there is no worship, there is no religion. We deceive ourselves when we suppose that modern youth is incapable of worshiping. College students yearn for something worthy of worship. Too often they are like sheep not having a shepherd, looking for an object for their affection. What nobler end can we seek than that of teaching them whom to worship?—*Fred G. Holloway.*

THE DEPARTMENT OF  
*The Methodist Student  
Movement*

HIEL D. BOLLINGER  
HARVEY C. BROWN      HAROLD A. EHRENSPERGER

**The Crusade for Christ-Like  
Living on the Campus**

"The Crusade for Christ-Like Living on the Campus" is the title of a pamphlet that has been issued by the Department of Student Work. Published first in the October, 1945, issue of *motive*, it is an interpretation of the evangelistic emphasis of the Methodist Student Movement in the Crusade for Christ and has been distributed to Methodist colleges, Wesley Foundations and other student centers. Material for the pamphlet was prepared in a Research Seminar held at Garrett Biblical Institute under the direction of Dr. H. D. Bollinger, during the first term of the summer session, June 18-July 20.

The pamphlet begins with an interpretation of the Crusade for Christ, followed by a definition of what is meant by evangelism, which is summarized with these words, "evangelism on the university and college campuses is the registration of students in the school of Christ-like living."

Definitions are followed by three headings which constitute the main body of the study—the objectives, techniques and goals of evangelism. Eight objectives are suggested that climax with a quotation from the 1944-45 Program Emphases of the Methodist Student Movement, "a more Christian society will not become a reality unless each student becomes in himself an integrated, effective, dedicated Christian personality. No sudden or shortcut methods are possible. Only as each

student finds the disciplines of Christian living for his own life, and grows in effectiveness, will he be able to bring to his family, church, community and work relationships the strength necessary to meet the staggering problems that face all mankind."

The techniques of evangelism are classified under personal evangelism and group evangelism. The former "means Christ-like living, in the positive sense, in individual lives," while group evangelism "includes Christ-likeness expressed in group conduct and the moral responsibility to create a Christian society."

Ten basic personal attitudes are listed as tests for the goal of Christ-like persons. It is admitted that "there can be no expression of Christianity that is not both personal and social and one of the great main goals that are defined is to build a Christian world community."

In the final pages are these words, "Evangelism is loving others into Christ-likeness, and social evangelism is loving society into Christ-likeness—the Kingdom of God."

". . . Both must begin in all Methodist student groups and extend beyond all geographical and racial limitations into every area of human life."

Joining with Dr. Bollinger in preparation of the material were: Rudolph H. Boyce, of Wayne University, Detroit, Michigan; Paul K. Deats, Jr., of the University of Texas, Austin; Mrs. Beth Ludburg Hopkins, of Ball State College,



Muncie, Indiana; J. Roy Deming, Charles P. Godbey, and Lloyd D. White, of Garrett Biblical Institute, Evanston, Illinois.

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### **An Interpretation of the Philosophy of the Methodist Student Movement**

At a meeting of the Interconference Commission on Student Work of the state of Ohio, held at Columbus, Friday, October 12, Rev. Clinton W. Swengel, formerly Director of Indianola Wesley Foundation at Ohio State University, and now pastor of the First Methodist Church at Logan, Ohio, gave the opening message and interpreted to the group the philosophy of the Methodist Student Movement. He stated that the Methodist Student Movement aims to be a growing experience of religion, with three guiding principles:

#### **1—It is Methodist.**

Following John Wesley we say in our student movement, "If thy heart be with my heart, then give me thine hand." Religion is resource for living; our student fellowship is for mutual service.

We are frankly Methodist, gaining salvation not by membership or creed, but by an experience. We are frankly Methodist, working in a connectional way, being not the private possession of some church or campus but a full living experience of churchmanship at college.

#### **2—It is Student.**

To be more really a student is to be more really religious. Jesus condemned the scribes—the know-it-alls, but he commended the meek, the teachable, as being blessed and inheriting the earth. Religious experience lies in perpetually renouncing the pride of knowledge in favor of the love of learning. When this is linked to a serious vocational sense of life—engineering, teaching, min-

istry, home-making—then the student is living at his religious best.

#### **3—It is a Movement.**

In the Wesley Foundations at state universities and in the Wesley Fellowships at Methodist colleges we interpret religion and reality through participation. "He that doeth my will shall know." Groups within the Methodist Student Movement which tend to be "joining-organizations" need constantly to be recalled to their functional expression within the Movement.

This is a life pattern of religion—a devotional loyalty to Christ which maintains itself through yoke-fellowship in His kingdom. Thus, world participation is a part of maintaining the inner glow.

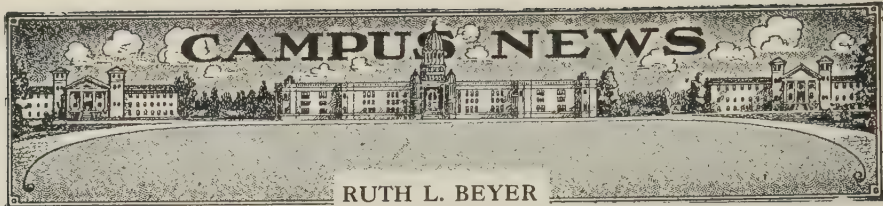
Student experience of religion on this plane is leaven to help redeem the Church into being a movement of the Holy Spirit.

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"Man has mobilized might to make war. Man must unite right to make peace. War will end. Peace must endure. The youth of our dear land responded to the Call of the Colors, and the enemies who would have destroyed our freedom and denied our faith will be beaten, and the war won. If it is to be the last war, the youth of our dear land must respond to the Call of the Cross, maintain our freedom and enthrone our faith, until at last men the wide world round will realize that the peacemakers are indeed the sons of God."—*Bishop G. Bromley Oxnam* in address at Boston University's Institute on Postwar Problems, March, 1944.

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"The covered wagons have become wings; the Pony Express is the radio; the world is physically one; it must be united spiritually. Those who realize this fact are the builders of tomorrow."



### **Southwestern College Holds Inauguration**

The inauguration of Dr. Mearl P. Culver as the eleventh president of Southwestern College (Winfield, Kans.) was held on October 27. Bishop William C. Martin delivered the charge to the president. Services preceding the inauguration ceremony included a communion service, a musical recital and reception, and a conference on problems relative to education today for which the guest speaker was Dr. Albion King, Dean of Men of Cornell College and alumnus of Southwestern. "As I Look at the Future of the Denominational College," was the subject of his address.

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### **Hendrix Inaugurates Fifth President**

Inauguration ceremonies for Dr. Matt L. Ellis, fifth president of Hendrix College (Conway, Ark.), were held on November 21. Activities of the day included a musical program, an informal dinner, and the formal inauguration exercises, at which President Ellis and Dr. J. Q. Schisler, Secretary of the Division of the Local Church of the Methodist Board of Education, were the speakers.

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### **Centenary to Expand Library**

Centenary Junior College (Hackensack, N. J.) will double the capacity of its library next summer by completely remodeling and enlarging its present facilities, President Hurst R. Anderson has announced. The executive committee

of the board of trustees has decided on this library expansion as the first step in the postwar enlargement program of the college, looking toward the celebration in 1949 of its 75th anniversary. The library this year reports a 76 per cent circulation jump.

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### **Veterans Meet at Bethune-Cookman**

At the invitation of President James A. Colston, fifty-eight Negro veterans of World War II met at Bethune-Cookman College to form an Amvets Post, a veterans' organization, at Daytona Beach. The adjutant and two members of the Daytona Beach Amvets Post for white veterans outlined the purpose of the organization as being, (1) to promote better understanding between civilians and returning veterans; (2) to provide benefits for veterans of World War II by Veterans of World War II; (3) to champion veterans' rights before the public and to act as spokesman before governmental agencies; (4) to offer opportunities for participation and leadership; (5) to influence legislation beneficial to our country; (6) to unite for the great objectives and ideals of Americanism for which the war was fought: freedom of speech, freedom of religion, freedom from want through full employment, and freedom from fear; (7) to keep faith with the veteran and the American people on the ideals for which we fought. The newly organized post elected Dr. Mary McLeod Bethune and President Colston as honorary members.



## Paine Holds Institute of Socio-Religious Affairs

Forty-nine students and twelve adult leaders joined with the faculty and students of Paine College (Augusta, Ga.) in their Twelfth Annual Institute of Socio-Religious Affairs. The students came from white and Negro colleges in Georgia and South Carolina.

The general theme was "The Family the Basis of Society." To study the various aspects of the problem, the students met in smaller discussion groups. The general conclusions gave recognition to the family as the most important institution in our society which must be preserved by proper self-control and adjustment on the part of each individual member, by a sound economic base secured through community action, and by counseling and moral teaching on the part of the church.

Even more important in their experience was the realization that Negro and white young people face the same problems and that the great family of God's children parallels the human family and is guided by the same principles. The concluding sermon was preached by Reverend C. Newman Hogle of Vandever Park Methodist Church, Brooklyn, on the text, "True Love Never Fails."

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## Cornell Holds Race Conference

Under the sponsorship of the Cornell Christian Association, a two-day conference was held on the campus of Cornell College (Mount Vernon, Ia.) to discuss the problems of racial minorities groups. Delegates from 26 other Iowa colleges and universities were present.

"The Present Race Problem in Historical Perspective," was presented by Dr. Eric Kollman of the Cornell History Department. Rabbi Schauman spoke on "The Jew

Faces Tomorrow," and Mrs. Jesse S. Heslip reported on "Negro Minorities in Society." "Japanese-Americans in the Post War World" was discussed by Miss May Ideta. "Racial Minorities in Industry" was the subject presented by Bob Marshall. Students met in smaller groups to discuss the problems raised by the speakers. "How can the Negro Attain His Full Citizenship?" was the subject of an inter-college student panel.

The opening address of the conference was presented by Richard Wright on "The American Negro Discovers Himself." "The Negro is learning what it is to be a man," Mr. Wright said, according to the *Cornellian*, and pointed out that it is a natural thing for a human being to want to go on when he has taken one step forward.

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## University of Chattanooga Gift Increases Service to Industry

The recent development of the Industrial Research Institute of the University of Chattanooga (Chattanooga, Tenn.) led to the gift of a \$10,000 spectograph by the American Lava Corporation and Southern Ferro Alloys Company, headed by Paul J. Kruesi, a trustee of the University.

In commenting on the new equipment, Dr. Raymond B. Seymour, head of the Institute, said, "Since the Industrial Research Institute of the University of Chattanooga will undertake the scientific investigation of problems for many different industries, it is one of the few organizations in this section that would justify the procurement and operation of many of the newer types of physical chemical instruments." Dr. James H. Coulliette, former spectographer for the American Cast Iron Pipe Company of

Birmingham, has been added to the University staff.

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### **Morse Foundation Awards Northwestern Scholarships**

The John Morse Memorial Foundation awarded two \$500 scholarships to students in the Technological Institute in Northwestern University (Evanston, Ill.) The Foundation is a charitable organization established in 1942 by Colonel Robert H. Morse, Chicago manufacturer, in memory of his son. The scholarship holders were selected on the basis of scholarship and character.

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### **Church Offers Work Scholarships to Wesleyan Students**

The Mulberry Street Methodist Church at Macon, Georgia, established five scholarships amounting to \$275.00 each, for students at Wesleyan College (Macon, Ga.) who will assist in the young people's work of the church. The students will work under the direction of the Department of Religion of the College and of the educational director of the church.

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### **Albion Scholarship Fund Increased**

President William W. Whitehouse of Albion College (Albion, Mich.) has recently announced a gift from Dr. William C. Webster, an alumnus, who established the Webster Scholarship in 1944. The additional gift has been used to enlarge the already established fund.

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### **Memorial Gift Honors De Pauw Student**

Tower chimes and sound reinforcement were given to the Gobin Memorial Methodist Church in Greencastle, Indiana, by Mr. and Mrs. Ruben M. Longale in memory of their son who was a student at

DePauw University in the class of '46. The system includes microphones in the chancel of the church, in the rear gallery, and in the chime chambers of the organ.

It is possible to amplify sounds from these sources and from records and transcriptions so that these may be reproduced through the tower, the hearing aids in the pews, and through the special effects speaker system in the auditorium. As soon as the wiring has been completed between the church and the University's radio studio, certain services will be able to be transcribed or broadcast over the radio. DePauw broadcasts twice weekly over station WIRE, Indianapolis.

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### **Union Receives Chapel Gift**

A gift of \$100,000 from Mrs. Henry Pfeiffer, of New York City, for the construction of a chapel was announced by President Conway Boatman of Union College (Barbourville, Ky.) Mrs. Pfeiffer has made other noteworthy contributions to the College including funds for Pfeiffer Hall, a girls' dormitory.

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### **Memphis Conference Approves Lambuth Development Program**

A development program for Lambuth College (Jackson, Tenn.) has been approved by the Memphis Annual Conference. Included is the provision to raise a half-million dollars for the college, one-half of the amount to be used for endowment and the other half for buildings and equipment. A recent Lambuth College Day sponsored throughout the conference resulted in securing funds toward the expansion of the library.

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### **First Simpson Diploma Returned to College**

On a recent visit to Simpson College (Indianola, Ia.) Bishop Bren-

ton T. Badley of India returned to the college the first diploma issued by Simpson College. His father, Dr. Brenton H. Badley, 75 years ago, was the first graduate. The sheepskin, still tied with the original red and gold ribbon, has made several trips between India and the United States.

Bishop Badley, in presenting the diploma, said, "I return this diploma after 75 years. I take pleasure in returning it in memory of my father and mother. My relationship with Simpson is deep. My great-uncle, Henry H. Badley, was chairman of the committee of the Des Moines Conference which founded the college. My grandfather on my mother's side was H. L. Scott of Osceola. He founded a college there which later was brought to Indianola where it was called Bluebird Seminary. From this school Simpson grew."

Bishop Badley and two of his brothers also were former students at Simpson college. Later Bishop Badley's son attended Simpson. Bishop Badley's father founded Lucknow Christian College to which he, too, went later as a member of the faculty. The ministry and Christian educational record of the Badley family totals 125 years.

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## A Challenge to Education

Chancellor Ben M. Cherrington of the University of Denver (Denver, Colo.), as guest writer of the education column of the New York Times, pointed out that educators throughout the world had assisted in the technological triumph of our generation—the atomic bomb. The challenge to education today is to harness this power for the usefulness, enjoyment, and universal benefit of mankind. "Universities and colleges henceforth," continues Chancellor Cherrington, "must orient the thinking of their person-

nel—faculty and students—in the relationship of an integrated global community."

In clarifying the effort that must be made, he outlined briefly the responsibility that will rest upon the co-operative efforts of all nations. Among specific recommendations are such as, "university personnel must have facilities for consultation on a world scale to analyze the problems, develop major lines of strategy, pool their efforts, and share results." To this end he suggests such devices as the wide scale exchange of scholars and students and the fullest use of the techniques of communication, including newspapers, radio, microfilm, and television.

## Human Relations

(EDITOR'S NOTE: *The one big task of the whole world today is the betterment of human relationships. The suggestions below point the way to some basic progress. Where can they be implemented better than in a Christian College?*)

The essential attitudes underlying an improvement in human relations—national and international—would appear to be these:

*First*, reasonable tolerance for the views and conditions of others.

*Second*, a tendency to hold or advance strong personal opinions only upon matters on which one is relatively well informed.

*Third*, a critical ability to differentiate, at least in a general way, between propaganda and verifiable fact.

*Fourth*, a readiness to compromise and to make an occasional sacrifice for the good of others.

*Fifth*, a recognition of the importance of having a sense of humor.

*Sixth*, an attitude of sane patriotism, which ought to be the outgrowth of all the others.—*Walter Consuelo Langsam*, in *Social Education*, May, 1944.



# Newsy Odds and Ends

RUTH L. BEYER

One man in every six now enrolled at Ohio Wesleyan University (Delaware, O.) is studying for the ministry, it was announced by J. J. Somerville, Dean of Men. Of the 109 returned veterans on the campus, seven are taking pre-theological work.

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The fifteenth book registering the names of visitors to the Chapel of Duke University (Durham, N. C.) has been completed since its opening in 1932. It took seven months and four days to fill the volume containing 18,628 names. More than 300,000 visitors have come to the Chapel since its opening. Nearly every country in the world as well as every state in the Union, is represented. The Gothic chapel, which was erected over a period of two years at a cost of over \$2,000,000, is the center of the University and the focal point of the campus.

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When an elective course on "The Life and Teachings of Jesus" was offered this fall at Vermont Junior College (Montpelier, Vt.) more than one-fourth of the students elected the course. Among the class members were Protestants, Catholics, and Jews.

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Wilbraham Academy (Wilbraham, Mass.) won distinction with its last year's radio dramatizations. The scripts, written by Mr. Norman DeMarco, under the title of "Colonial Legends," are being published by the U. S. Office of Education for use in secondary schools and colleges. This year Wilbraham is presenting a series of dramatizations of novels, poetry, and Shakespearian

works under the title of "Adventures in Literature."

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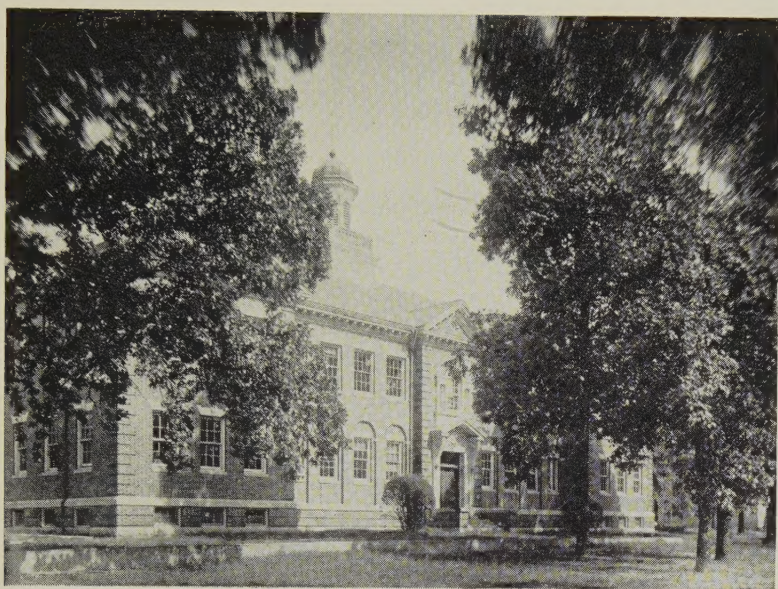
American University (Washington, D. C.) is co-operating with several colleges in making available to superior students the benefits of advanced study in the nation's capitol. The colleges working with the American University in the program will each send three or four students for a semester of work in political science and public administration, economics, international affairs and foreign service and history.

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A new development on the campus of Wiley College (Marshall, Texas) is the Log Cabin Theater under the direction of Melvin B. Tolson. A guest artist of unusual interest to the campus was William C. Handy, often spoken of as the "Father of Modern Music." George Gershwin, in autographing the "Rhapsody in Blue" called him the "Grandfather of Modern Music." Mr. Handy is the only Negro who has a business on Broadway. The Handy Music Publishers put out hundreds of songs and many books and have become a well known stopping place of artists from many countries.

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Ohio Northern University (Ada, Ohio) is developing a co-operative program with the industries of Lima, Ohio. The educational and training supervisors of the plants are co-operating with the University in establishing courses on the college level in four or five different fields, for management personnel and foremen.



## This Is Claflin

Claflin College in Orangeburg, South Carolina, was established and developed seventy-six years ago through the interest and Christian devotion of New England Methodists. In 1869, Mr. Lee Claflin and his son, the Honorable William Claflin, offered means for the establishment of this institution of higher learning. The institution thus established was called Claflin University in order to perpetuate the name of Lee Claflin, chief contributor toward its establishment.

It was the first institution of collegiate rank to be established in South Carolina for Negroes, and as a small, co-educational liberal arts college it continues to serve primarily the needs of the Negro people of that State.

Adhering to aims which are cultural and Christian, Claflin looks to the Church for funds and moral support. It is wholly committed to a program of education for Christian living and leadership.

Claflin graduates are in great demand. All recent graduates who have not matriculated for graduate work in some of the northern institutions have been employed and are giving a fine account of themselves as teachers in their native State.

The graduates of Claflin are also outstanding in many other walks of life. Three of the graduates who have completed advanced graduate study are now new members of the Claflin faculty.

President J. J. Seabrook, the newly elected President of the College, is one of her illustrious and outstanding alumni. Dr. Seabrook is the fifth President of Claflin and comes to his Alma Mater filled with enthusiasm and with plans to make the Institution a Bigger and Better Claflin. He has already launched a building and expansion program.



